

THE FUNDAMENTALS OF ISLAM

**By Muhammad Bin Sulaiman At-Tamimi
known as Muhammad Bin Abdulwahhab**

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We seek the help of Allah, and ask him to bless and praise our prophet Muhammad, his household and companions.

Q. What are the issues that everyone must learn?

A.1- Knowledge, that is, knowing Allah, His Prophet and the religion of Islam with its textual proofs.

2- Application of the knowledge.

3- Preaching it.

4- Enduring with patience whatever application and preaching may entail.

Q. What is the textual proof of the above issues?

A. The words of Allah:

"By the age. Surely, man is in (a state of) loss. Save those who believe and do good deeds, and exhort one another to accept the truth, and who exhort one another to endure (the consequences with) patience."

Q. What did Imam Ash-Shafi'ee comment on this surah?

A. He said: 'Were this to be the only surah Allah has sent down to His slaves, it would have been enough for them.'

Q. Should application precede knowledge, or vice versa?

A. Knowledge must precede both application and deeds as signified by the words of Allah:

"And know there is no god but Allah, and seek forgiveness for your sin, and for the believers'."

Imam al-Bukhari commented on the above verse saying: "Thus Allah opened the verse with the command of acquiring knowledge and followed it with the command of application."

Q. What are the three issues that must be learned and be observed?

A. 1- Allah has created us and supplied us with our means of subsistence and, He has not neglected us. He sent us a Messenger. He who obeys the Messenger shall be admitted to Jannah, and he who disobeys him shall enter Hell-Fire.

Q. What is the proof of the above?

A. Allah's words:

"We surely, have sent you a Messenger who is a witness over you as We had sent Fir'awn (Faraoh) a Messenger. But, Fir'awn disobeyed the Messenger, so We punished him severely."

2- Allah does not consent that anyone be worshipped beside Him; neither an angel who is near to Him, nor a commissioned Prophet.

Q. What is the textual proof of the above?

A. The words of Allah:

"And that places of worship belong to Allah. Therefore, worship none beside Allah."

3- Who so obeys the Messenger and believes in the Oneness of Allah is not allowed to befriend those who oppose Allah and His Messenger even if he is the closest of his kin.

Q. What is the textual proof of the above?

A. The words of Allah:

"You shall not find any people who believe in Allah and the Final Day loving those who oppose Allah and His Messenger, even if they are their fathers or their sons or their brothers or their tribe. They are those in whose hearts Allah installed Iman (faith), and whom He supports with strength from Him."

Q. What is the Hanifiyyeh of the religion of Ibrahim

A. To devote sincerely all acts of worship to Allah alone. This is what Allah has enjoined on all men, and for this reason He has created them.

Q. What is the proof of the above?

A. The words of Allah:

"I have not created the jinn and the men except that they should worship Me."

Q. What is the meaning of 'to worship Me'?

A. To profess Allah's Oneness, believing that Allah is the One Who commands them and Who imposes prohibitions on them.

Q. What is the greatest thing Allah has enjoined?

A. *at-Tawheed*, or monotheism.

Q. What is monotheism?

A. Monotheism is declaring Allah to be the only God Who deserves to be worshipped in truth, and confirming the attributes with which He has qualified Himself, and those attributed to Him by His Messenger . Tawheed is also believing that Allah is far removed from every imperfection, and from *hudooth*, or resembling His creatures.

Q. What is the greatest thing Allah has forbidden?

A. *Shirk* or polytheism.

Q. What is polytheism?

A. Worshipping other gods beside Allah, and setting up rivals to Allah when it is He alone who has created you.

Q. What is the proof of the above?

A. Allah's words:

"And worship Allah and associate none with Him."

"So set not equals to Allah while you know (there is none equal to Him)".

Q. What are the three fundamentals which man must be aware of?

A. The first, one must know his Lord, his religion and his Prophet Muhammad .

Q. Who is your Lord?

A. My Lord is Allah, who has nourished and fostered me and the rest of men and jinn with His bounties. He is my worshipped God; other than Whom I have no god.

Q. What is the proof of that?

A. Allah's words: "All praise is owed to the Lord of the worlds." Everything other than Allah is a world, and I belong to one of His worlds.

Q. How did you know your Lord?

A. I have known Him through His signs and creatures: the night, the day, the sun, the moon, the seven heavens and the seven earths and all that is in and between them.

Q. What is the proof of all that?

A. His words:

"And among His signs are the night and the day and the sun and the moon. Prostrate not yourselves to the sun nor to the moon, but to Allah alone who has created them, if it is He Whom you really worship."

And His words:

"Surely, your Lord is Allah who has created the heavens and the earth in six days; then He settled Himself on the throne. He makes the night cover the day which follows it swiftly, and the sun and the moon and the stars He made subservient by His command. Verily (the act of) creation is restricted to Him, and so is the disposal of all affairs. Blessed is Allah, the Lord of the worlds."

Q. Who is the Lord?

A. The Lord is the Master, the Proprietor, the One who brings into existence things from nothing. He is the only One who deserves to be worshipped.

Q. What is the proof of this?

A. Allah's words:

"O men, worship your Lord Who has created you and those who were before you, that you may guard yourselves (against Allah's chastisement). He who made the earth a bed for you, and the heaven a roof, and sent down water from the heaven, and therewith brought forth fruits for your sustenance; so set not up equals to Allah while you know (the truth)."

The One Who has created these things is the One Who deserves to be worshipped.

Q. What is worship?

A. It is the absolute devotion and obedience with humility and submissiveness, and the absolute love and adoration to Allah, whom all this is owed. In other words, worship is a conclusive definition comprising of deeds and words that Allah loves and approves of, whether manifested or hidden.

Q. How many forms of worship has Allah enjoined?

A. They are many. Of them are the five pillars of Islam, the articles of *Iman* (faith), watchfulness and good obedience, supplication, fear of Allah, hopefulness of His mercy, committing affairs to Allah, fear with reverence, seeking His aid, protection, relief, sacrificing animals, vows and other acts of worship which Allah has commanded and enjoined, all of which are dedicated to Him alone.

Q. What is the proof of the above?

A. His words:

"And the places of worship belong to Allah, therefore, worship none beside Allah."
And He said:

"And your Lord has decreed that you worship none but Him."

Q. What is the ruling concerning one who devotes any act of worship to other than Allah?

A. Whosoever dedicates any act of worship to other than Allah is a polytheist and an unbeliever, even if he performs prayer, observes fasting, performs hajj, or professes to be a Muslim.

Q. What is the proof of that?

A. Allah's words:

"And he who calls on another god along with Allah, for which he has no proof, his Lord shall hold him accountable for this by Allah, for surely the disbelievers never prosper."

Q. What is the proof that supplication is an act of worship?

A. Allah's words:

"And your Lord said, 'Call on Me and I will respond to you. Verily, those who are arrogant to worship Me shall enter Hell-Fire, despised.'" And the saying of the Prophet : "Supplication is the essence of worship." And in another narration: "Supplication is the worship."

Q. What is the proof of the fact that fear of Allah is an act of worship?

A. The words of Allah:

"And fear them not, but fear Me if you are (true) believers."

Q. What is the proof of the fact that hoping for the mercy of Allah is an act of worship?

A. The words of Allah:

"So let him who hopes to meet his Lord do good deeds, and let him worship none besides Allah."

Q. What is the proof that entrusting Allah is an act of worship?

A. His words:

"And on Allah depend if you are (true) believers."

"And he who depends on Allah, He suffices him."

Q. What is the proof of the fact that desire for Allah's mercy and fear of His punishment and humbleness are acts of worship?

A. The words of Allah:

"They used to vie with one another in good deeds, and they called on Us with desire and fear and they humbled themselves for Us."

A. The words of Allah:

"So fear them not, but fear Me."

Q. What is the proof of the fact that repentance is an act of worship?

A. His words:

"And repent to your Lord and submit to Him."

Q. What is the proof of the fact that seeking Allah's support is an act of worship?

A. Allah's words:

"You alone do we worship, and from You alone do we seek help." And the Prophetic tradition: "And if you seek help, seek Allah's help."

Q. What is the proof of the fact that seeking Allah's protection is an act of worship?

A. Allah's words:

"Say, 'I seek refuge in the Lord of mankind, the King of mankind."

Q. what is the proof of the fact that asking for aid of Allah is an act of worship?

A. Allah's words:

"And when you sought aid of Allah, He responded to you (saying); 'I Am aiding you with a thousand angels following one another."

Q. What is the proof of the fact that sacrificing animals is an act of worship?

A. His words:

"Say, My prayer and my sacrificial animal, my life and death are all for Allah, the Lord of the worlds. He has no partner. And so am I commanded, and I am the first of those who submit."

And from the Sunnah, the saying of the Prophet : ***"Allah curses him who sacrifices for other than Allah."***

Q. What is the proof of the fact that a vow is an act of worship?

A. Allah's words:

"They fulfill their vows, and they fear a Day the woe of which is widespread."

Q. What is the second fundamental?

A. knowing the religion of Islam and its textual proofs.

Q. What is Islam?

A. Islam is submission to Allah, believing in His Oneness, complying to His commands with obedience, and denouncing polytheism and its adherents.

Q. What are the levels of Islam?

A. Islam, *Iman* and *Ihsan*. Each of these levels has its own pillars.

Q. What are the pillars of Islam?

A. Five:

- The testification of faith "There is none worthy of worship except Allah, and Muhammad is the Messenger of Allah"
- Performing the prayers,
- Giving out *Zakat*,
- Observing the fast of Ramadan
- Performing the pilgrimage.

Q. What is the proof of the testification of faith?

A. The words of Allah the Exalted:

"Allah bears witness there is no god but He-(and so do) the angels, and those possessed of knowledge Maintaining His creation with justice. There is no god but He, the Mighty, the Wise."

Q. What is the meaning of " There is no god but Allah "?

A. There is no god who truly deserves to be worshipped but Allah alone.

Q. What is the meaning of " There is no god "?

A. It means denying all deities worshipped beside Allah.

Q. What is the meaning of " but Allah "?

A. Confirming that worship must be devoted to Allah alone with no partners worshipped beside Him, as He has no one to share His domain.

Q. What is the interpretation of the above which makes its meaning manifest?

A. The words of Allah:

"And when Ibrahim said to his father and his people: 'I am clear of that which you worship. Except Him Who created me; He will guide me. And he made it a word to remain among his posterity that they return.'"

And His words:

"Say, 'O people of the Book, come to a word equal between us and you that we worship none but Allah, and that we ascribe no partners to Him, and that some of us take not others for lords beside Allah. But, if they turn away, then say, 'Bear witness that we have submitted to Allah.'"

Q. What is the proof of the testification; " Muhammad is the Messenger of Allah "?

A. The words of Allah:

"Verily, a Messenger from among yourselves came to you; grievous unto him is your experiencing difficulties, and he is ardently desirous of your welfare, and to the believers he is compassionate, merciful."

And Allah's words:
"Muhammad is the Messenger of Allah, and those who are with him are hard against the disbelievers, and merciful to each other."

Q. What is the meaning of the testification; " Muhammad is the Messenger of Allah "?

A. To obey Prophet Muhammad's commands, to refrain from his prohibitions, and to believe in his sayings and to worship Allah by performing only acts of worship which he designated.

Q. What is the proof of the incumbency of Prayer, Zakat and what is the meaning of monotheism?

A. Allah's words:

"And they were not commanded but to worship Allah, being sincere to Him in obedience hunafa', and to observe prayer and pay Zakat that is the religion of truth."

Q. What is the proof of observing fast?

A. His words:

"O you who believe, fasting is prescribed to you as it was prescribed to those before you that you may guard yourselves."

Q. What is the proof that hajj (pilgrimage) is one of the pillars of Islam?

A. Allah's words:

"And pilgrimage is a duty which men owe Allah, and whoever disbelieves then Allah surely does not need His creatures."

Q. What is the second level of Islam?

A. *Iman*.

Q. How many branches does Iman have?

A. Iman has more than seventy branches. The uppermost of which is the declaration of the Oneness of Allah, and the least of which is the removal of harmful objects off the road. Modesty is also a branch of *Iman*.

Q. How many articles does *Iman* include?

A. Iman includes six articles: The belief in Allah, His angels, His Books, His Messengers, the Last Day and the belief in predestination with its good or evil consequences.

Q. What is the proof of the above?

A. The words of Allah:

"It is not righteousness that you face the East or the West (in your prayer). But, truly the righteous is he who believes in Allah, the last Day and the angels and the Scriptures, and the Prophets."

Q. What is the proof of predestiny?

A. Allah's words:

"Verily, We have created everything by a decree."

Q. What is the third level of Islam?

A. *Al-Ihsan* which has one pillar.

Q. What is *Ihsan* or sincerity?

A. To worship Allah as though you see Him. Although you do not see Him, He sees you.

Q. What is the proof of the above?

A. The words of the Exalted:

"Verily Allah is with those who are righteous and those who are sincere".

And His words:

"And depend on the Mighty, the Merciful Who sees you when you stand up in prayer."

And He sees you praying with others. He is surely the All-Hearing, the All-Knowing"

And His words:

"And you are not engaged in any occupation, neither you recite during which any part of the Qur'an, nor do you do any work but We are witnesses over you when you are engaged in it."

Q. What is the proof, from the Sunnah, of the above-mentioned levels of Islam?

A. The renowned Hadith, or Prophetic tradition concerning Jibril which is narrated by Umar bin Al-Khattab who said: "While we were sitting with the Messenger of Allah , a man came to us with very white clothes and very black hair. No sign of traveling appeared on him, nor was he recognized by any of us. He sat in front of the Prophet with his knees resting against the Prophet's knees, he put his hands on his thighs and said: 'O Muhammad! tell me about Islam'. He (the Prophet)said: 'Islam is to bear witness that there is no god but Allah, and Muhammad is the Messenger of Allah, observe prayer, pay Zakat, observe the fast of Ramadan and visit the House (The Holy Mosque) for hajj, if you can afford the journey'. He (Jibril) affirmed, 'You have told the truth'. Umar continued to say, 'We wondered about him, He asked the Prophet and approved his answer. He further asked 'Tell me about Iman'. The Prophet said, 'It is to believe in Allah, His angels, His Scriptures, His Messengers, the Last Day and His predestination, including its good or evil consequences.' He said: 'Tell me about Ihsan. He said, 'It is to worship Allah as though you see Him. Although you do not see Him, He sees you'. He said, 'Tell me about the Final Hour'. The Prophet said, 'The one who is being asked is not more knowledgeable about it than the one who is asking'. He said, 'Tell me about its signs'. He said, 'When the bondswoman gives birth to her master, and when you see the bare-footed, the naked, the shepherds contending with one another to erecting high buildings'. Umar said: 'The man left after that. A short while thereafter, the Prophet said, 'Umar! do you know who was the questioner? I responded, 'Allah and His Messenger know best'. He said 'That was Jibril; who came to teach you, (Muslims), issues of your religion."

Q. What is the third fundamental?

A. Knowing our Prophet Muhammad , who is the son of Abdullah, son of Abdul-Muttalib son of Hashim, Hashim is of Quraish, an Arab tribe, and the Arabs are of the posterity of Isma'il son of Ibrahim *Al-Khalil*, may peace and blessings be on him and on our Prophet.

Q. What was the age of the Prophet ?

A. Sixty-three years, forty of which were before Prophethood and twenty-three years after that. He was appointed as a Prophet when Surat 'Iqra' #96, was revealed to him, and he was appointed as a Messenger when Surat 'al-Muddath'thir'#74, was revealed to him. His hometown is Makkah.

Q. What is the Message with which Allah sent him?

A. Allah sent him to preach monotheism and to warn against polytheism.

Q. What is the proof of the above?

A. The words of Allah the Exalted:

"O you who is wrapped. Arise and warn. And magnify your Lord. And purify your heart. And shun the idols. And do not a favor seeking to get more in return. And for the sake of your Lord endure patiently."

Q. What is the meaning of : "Arise and warn"?

A. Warn against polytheism and preach monotheism.

Q. What is the meaning of : "And glorify your Lord and purify your heart"?

A. Glorify your Lord by declaring His Oneness, and purify your actions from polytheism.

Q. What is the meaning of : "And shun the idols"?

A. avoid the idols by shunning and denouncing them and their worshippers.

Q. How long did the Prophet keep preaching the above commands?

A. Ten years, after that, he was taken to heaven where the five daily prayers were enjoined on him and his followers. After that, he was commanded to migrate to Madinah.

Q. What is migration?

A. It is moving from the land of polytheism to the land of Islam, and from the land of *bid'ah* (innovation in religious matter) to the land of Sunnah.

Q. What is the ruling of emigration?

A. It is an obligatory duty enjoined on Muslims who happen to be in the land of polytheism to immigrate into the land of Islam, and from the land of innovation into the land of Sunnah. It is effective till the sun rises from the West, i.e., till the end of time.

Q. What is the proof of the above?

A. The words of Allah:

"Verily, those whom the angels collect their souls while they are wronging themselves; (the angels) say to them, 'Why did you stay where you were? They say, 'We were treated as weak in the land'. They (the angels) say to them, 'Was not Allah's earth vast that you could emigrate in it'. Those, their abode is Hell, and an evil destination it is. Except such weak ones of men, women and children who are helpless, and can find no way out. Regarding those, it could be that Allah pardon them; for Allah is pardoning, Oft-Forgiving." And His words:

"O My slaves who has believed! Verily, vast is My earth, so worship Me alone."

Q. What was the reason of the revelation of the two above verses?

A. There were some people in Makkah who embraced Islam, but did not emigrate to Madinah with the Messenger of Allah . Some of them were tried in their faith, and joined the pagans against the Muslims in the battle of Badr. Allah did not accept their excuse and made Hell their requital. The second verse was revealed because some Muslims were in Makkah to whom Allah imputed Iman and incited them to emigrate to Madinah.

Q. What is the proof of the continuity of emigration as deduced from the Prophetic traditions?

A. The Prophet said: **"Emigration shall not cease to be effective until repentance becomes ineffective, and repentance shall not cease to be effective until the sun rises from the West."**

Q. What was the Messenger of Allah enjoined after he had settled in Madinah?

A. He was enjoined the rest of the ordinances of Islam such as Zakat, fasting, Hajj, fighting for the cause of Allah and the other acts of worship.

Q. How long did he live after that?

A. He lived for ten years and died, but his religion is everlasting. He did not leave a good thing without guiding his *Ummah* to it, nor did he leave an evil thing without warning his *Ummah* against it.

Q. What are the good things to which he guided his Ummah, and what are the evil things against which he warned his Ummah?

A. The good things are the creed of monotheism and all that which Allah loves and approves of. The evil things are polytheism and all that which Allah loathes and disapproves of.

Q. Did Allah send Muhammad to one particular tribe or to mankind at large?

A. He sent him to mankind at large, and made obeying him a duty incumbent on both jinn and men.

Q. What is the proof of the above?

A. Allah's words:

"Say, O men; I am the Messenger of Allah to you all."

And His words:

"And when We sent to you a group of the jinn to listen to the Qur'an (recitation), when they attended it they said to one another, 'Listen, and when it ended they returned to their people warning them.'"

Q. Has Allah completed the religion by him, or was it completed after him?

A. Surely, Allah has completed it through him; and nothing new needs to be added to the religion thereafter.

Q. What is the proof of the above?

A. Allah's words:

"Today I have completed for you your religion and perfected My favor upon you and accepted Islam as a religion for you."

Q. What is the proof of the death of the Messenger of Allah ?

A. Allah's words:

"You (O, Muhammad) surely will die, and they (too) will die. Then surely on the Day of Resurrection you will dispute with one another before your Lord."

Q. Will the people be resurrected after death?

A. They surely will, for Allah says:

"From it (the earth) have We created you, and into it shall We turn you back, and from it shall We bring you forth again."

And He says:

"And Allah has caused you to grow as a good growth from the earth. Then will He turn you back into it, and will He make you to issue forth."

Q. Will the people be held accountable and requited for their deeds after Resurrection or not?

A. They positively will be. A fact which is confirmed by Allah's words:

"That He may requite those who do evil for what they have done, and reward those who excelled in their worship with the best."

Q. What is the judgment regarding one who denies Resurrection?

A. He is judged to be a disbeliever, by the words of Allah:

"Those who disbelieve assert that they will not be resurrected. Say, 'Surely, by my Lord you will be resurrected, then you will be informed of what you did. And that is easy for Allah.'"

Q. What was the Message with which Allah sent His Messengers?

A. To cause those who believe in His Oneness to rejoice in the annunciation of Jannah, and to warn and grieve those who ascribe partners to Allah by Fire as their punishment.

Q. What is the proof of the above?

A. His words:

"(We did send) Messengers as bearers of glad tidings and warners that men may have no plea against Allah after the coming of the Messengers. And Allah is Mighty, Wise."

Q. Who was the first Messenger?

A. Noah, peace be on him.

Q. What is the proof of the above?

A. Allah's words:

"We have revealed to you as We revealed to Noah and the Prophets after him."

Q. Was there any nation left without a Messenger being sent to them to enjoin on them to worship Allah alone and to shun the Taghoot ?

A. There was no nation without having a Messenger sent to them. A fact which is substantiated by the words of Allah:

"And We did send to every nation a Messenger preaching: 'Worship Allah and shun the Taghoot .

Q. What is Taghoot?

A. It is whatever man worships instead, or to the exclusion of Allah. It is also any human being that man transgresses by exceeding the limits of obeying ,worshipping or following him.

Q. How many Taghoot are there?

A. There are many; but their chiefs are five :

- Iblis, the accursed by Allah .
- one who approves of being worshipped
- one who calls people to worship him
- one who claims the knowledge of the unseen .
- one who rules by laws other than those sent down by Allah.

[We are commanded to disbelieve in and shun them all and to submit to the will of Allah.]

Q. What is the proof of the above?

A. The words of Allah:

"There should be no compulsion in religion. Surely, right guidance has become distinct from deviation. So whoever disbelieves in Taghoot and believes in Allah has surely grasped the strong unbreakable handle. And Allah is All-Hearing, All-Knowing."

And his words:

"We did send a Messenger to every nation, preaching, 'Worship Allah and avoid taghoot' "

And His words:

"Say, 'O people of the Book! come to a word equal between us and you that we worship none but Allah, and that we associate no partners with Him, and that some of us take not others for lords beside Allah.' But if they turn away, then say, 'Bear witness that we have submitted to Allah.'"

And this is the meaning of There is no god but Allah .The Messenger of Allah said :

The principal part of Islam and its supporting pillar is prayer, and its highest point is jihad, (fighting in the way of Allah)." And Allah knows best.

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The Four Rules

I ask Allah the Gracious, the Lord of the Great Throne to look after you in this world and in the Hereafter, and bless you wherever you may be. I also ask Him to make us of those who whenever they are given are grateful, and whenever they are afflicted; they endure patiently, and whenever they commit a sin they beg for forgiveness. These are, truly, the main characteristics of bliss.

Be aware, may Allah accommodate you to his obedience, of the fact that *Hanifiyyeh*, the religion of Ibrahim, is to worship Allah alone and to be sincere to Allah in religion. Allah says:

I have not created the jinn and the men but to worship Me.

And since you know that Allah has created you to worship Him, then you should realize that worship does not become genuine unless it is combined with the belief in the Oneness of Allah. Just as prayer is not valid without ablution. Once *shirk* or a polytheistic practice blemishes an act of worship, it nullifies it, just as impurity nullifies ablution. Once you know that *shirk* pollutes acts of worship; it renders them void, and that a person who does so becomes one of those who shall go to Hell, you realize that knowing this fact is one of your most important duties. May Allah save you from this predicament of associating partners to Him. Allah says:

Allah does not forgive (the sin of) associating partners with Him, but forgives what is (short of) that to whomsoever He pleases.

Deliverance from Hell-Fire may be ensured by being aware of the four rules that Allah has mentioned in His Book.

The First Rule

To know that the disbelievers whom the Messenger of Allah , fought, acknowledged that Allah is the Creator, the Provider and the One in Whose hand is the disposal of all affairs. Yet, they were not considered as Muslims. [That is to say, sheer acknowledgment of the Lordship of Allah was not enough to qualify them to be Muslims. They should have dedicated all acts of worship to Allah alone.]• This is proven by Allah's words:

"Say, 'Who provides sustenance for you from the heaven and the earth? Or, Who is it that has power over the hearing and the seeing? Who brings forth the living from the dead, and brings the dead out of the living? Who governs all affairs?' They will say, 'Allah'. Then say, 'Will you not then fear (Him).'"

The Second Rule

The polytheists assert: "We did not call on them [the idols. • We approach them only to seek nearness of Allah and intercession through them. [The proof of the fact that worshipping idols is polytheism]• is given in the following verse:

And those who take idols for deities beside Him say, 'We worship them only that they may bring us nearer to Allah'. Surely, Allah will judge between them on that in which they differ. Allah does not guide him who is a disbelieving liar.

And the proof of intercession, [that is, worshipping idols, besee- ching them for relief and fulfilling needs, and taking them for intercessors with Allah is *shirk*,] • is provided in the following verse:

And they worship beside Allah that which neither harms them nor benefits them; and they say, 'These are our intercessors with Allah.' Say, 'Do you inform Allah of something He knows not in the heavens or in the earth. How far is Allah from that which they ascribe (as partners) to Him.

Intercession is of two kinds; annulled and confirmed. The **annulled intercession** is that which is sought from other than Allah for needs that only Allah can fulfill. The proof of this is in the words of Allah:

"O you who believe! Spend out of what We have supplied you before a day comes in which there shall be no tendering nor friendship nor intercession; and the disbelievers are the wrongdoers."

And the **confirmed intercession** is that which is sought from Allah. The intercessor of whom Allah approves of is the one who is honored by the privilege of interceding. While the one who is interceded for is he whose utterances and actions are pleasing to Allah. Intercession for such one is granted only with the leave of Allah. [Intercession is sought from Allah alone, because it is restricted to Him; whoever seeks it from other than Allah commits *shirk*, and he defeats his own purpose, and renders himself bereft. Allah accepts only the pure belief in His

Oneness, and permits intercession only for those who uphold monotheism as their creed. He says:

"Who is he that will intercede with Him except by His permission." And:

"And they intercede not except for him He approves."

And:

"Say, 'All intercession rests with Allah..."

The Third Rule

The Prophet appeared among people who were divided in their religion. Some of them worshipped prophets and pious people, and some worshipped trees and stones, while others worshipped the sun and the moon. The Messenger of Allah fought them all without making distinction between one group and another. This was in application of Allah's words:

"And fight them until there is no infidelity, and religion is professed for Allah."

And about the sun and the moon [i.e. the proof of the fact that worshipping the sun and the moon and the rest of the stars and planets, and believing that they influence events of this world is *shirk*]• is shown in Allah's words:

"And among His signs are the night and the day and the sun and the moon. Prostrate not yourselves before the sun nor before the moon, but prostrate yourselves before Allah, Who created them, if it is He Whom you (really) worship."

And about the angels, [i.e. the proof of the fact that worshipping angels is *shirk* is produced in the following verse:

"And He does not command you to take angels and Prophets for lords."

And the proof of the Prophets [i.e. worshipping them and calling unto them is *shirk*]• is supplied in the following verse:

"And when Allah (will say to Issa (Jesus), 'O Jesus, son of Mary! did you say to people, 'Take me and my mother two gods beside Allah?' He (will) answer, 'Far removed are You (from what they ascribe to you), I could never say that to which I had no right. If I had said it, You would have surely known it. You know my insight, and I know not Your insight, Verily; You are the Knower of the hidden things.'"

And the proof of the pious people [i.e. worshipping them and calling them for help and relief is *shirk*. Allah is far above what they ascribe to him,]• is found in the following verse:

"Those whom they call on themselves seek nearness to their Lord. Which of them is nearer; and they hope for His mercy, and fear His punishment. Surely, the torment of your Lord is a thing to be feared."

And the proof of the trees and stones [i.e. seeking blessings through such objects as graves of pious people, sacrificing animals for fulfilling needs and relief by touching cloth-coverings of the graves or its structures, are all condemned as *shirk*,]• as proven by Allah's words:

" Have you considered Al-Lat and Al-Uzza. And Manat, the third, too. (the idols)?

A proof of the above is also given in the following tradition: "Abu Waqid Al-Laithi reported: " We went along with the Messenger of Allah for the Battle of Hunain, when we had but recently come out of our state of infidelity into Islam. The pagans had then a lote tree called *Dthat Anwat* which they used to worship and tie their weapons onto it. When we passed by it, we said: 'Messenger of Allah! make *Dthat Anwat* for us like as they have'. The Messenger of Allah , said, ***'Allahu akbar, these are as-sunnaun. You, by the one in Whose hand is my life, have just said what the Children of Israel said to Musa: 'Make for us a god just as they have gods'. He said, 'Surely; you are an ignorant people'. The Prophet went on to say, You shall follow the ways of those who were before you, that is the Jews and the Christians.'***

The Fourth Rule

The pagans of today are worse than the pagans of the early stage of Islam; for those used to attribute partners to Allah at times of ease, but used to be sincere to Allah at times of difficulty. But, the pagans of today, attribute partners to Allah in both times of ease and difficulty. Allah refers to this saying:

"And when they board a ship, they call on Allah, with sincere and exclusive faith in Him, but when He brings them back safe to land, behold! they associate partners to Him."

Therefore, we see many of those who worship pious people and graves of the sheikhs and masters are sincere in calling them beside Allah and seeking help from them during both times of ease and hardships. Some of them become more sincere in their polytheism when they experience harder times. Contrary to the early pagans who used to attribute partners to Allah only at the times of ease, and used to address themselves with earnest supplication to Allah alone at times of distress. Today, pagans are persistent in their polytheistic ways, begging and beseeching the dead pious people. Alas! There is no strength nor power (to change the prevailing situation) but by the accommodation of Allah the High, the Great.

Allah speaks the truth, and He is the One Who guides to the right direction. Allah, glory be to Him, says:

"Say, 'What do you think if Allah wills to do me an injury, will those whom you call upon beside Allah be able to remove the injury inflicted by Him? Or, if He wills mercy for me, can they withhold His mercy?' Say, 'Allah is enough for Me. In Him trust those who would trust.'"

and He says:

"Or, Who answers the distressed when he calls upon Him, and removes the evil, and makes you successors in the earth? Is there a god beside Allah? Little is that you reflect."

And He says:

"And those whom you call upon beside Allah own not even an integument of a date-stone. If you call on them, they will not hear your call, and even if they heard it, they could not answer you. And on the Day of Resurrection, they will deny your having associated them with Allah. And none can inform you like the One Who is All-Aware."

And He says:

"And who is more astray than those who, instead of Allah, pray unto such as will not answer them till the Day of Resurrection, and they are unconscious of their prayer? And when mankind are assembled, they will become enemies to them, and will deny their worship."

And Allah is the One Who guides to the straight path, and there is no power nor ability but through Allah.]•

THE CONVICTION OF AS-SALAF AS-SALIH

OR THE PIOUS PREDECESSORS

BY THE TRADITIONIST ASH-SHAikh

MUHAMMAD AT-TAYYIB B. IS-HAQ AL-ANSARI AL-MADANI

Now after the preliminary words, I «proceed to» say, I believe that Allah is One God, other than Who there is no god, the Sole, As-Samadh Who neither begets nor was begotten. No one other than He deserves to be worshipped. Whosoever dedicates any act of worship to other than Allah is a *mushrik*, disbeliever.

Ibadah or worship is a definition which combines everything Allah loves and approves of utterances and deeds such as the five pillars of Islam, supplication, expectation, fear, trust, seeking help and relief, sacrifice, vows and other forms of worship. That Allah, Who is far removed from every imperfection, is qualified with all the attributes wherewith He has qualified Himself, and named with the names by which He has named Himself, and by which His Messenger Muhammad named Him of all the beautiful names and the superlative qualities with which He is qualified truthfully not metaphorically. Such attributes as settling Himself on His Throne or mounting it without specification, resemblance or exemplification, as Allah says:

"The Most Merciful has settled Himself on the Throne." And that He speaks Infinitely Pre-Existent speech in nature, which is uttered in occasions. It is reported that the pious predecessors asserted that He is still qualified by the attribute of speech and forever will speak if He wills. Of His speech is the Qur'an which is the wording which was sent down to Muhammad for worship and inimitability which Jibril, peace be on him, heard from Allah directly without mediator, and brought down to Muhammad letter and meaning as he heard it from his Lord. The wording of the Qur'an is Allah's not Jibril's or Muhammad's. It consists of the words of Allah Who uttered it in letter and sound, as He called Musa when the latter came to the tree:

"Verily, I Am your Lord. So take off your shoes; for you are in the Sacred Valley of Tuwa."

And as He will call His slaves on the Day of Resurrection with a voice which will be heard by the far and the near saying: ***"I Am the King. I Am the Reckoner."*** It is exactly as He speaks to His Messengers and angels, and to whoever He wishes of His slaves, or sent down to them His words of His non-eternal but uncreated speech in His Scriptures. Like the rest of His attributes, His speech is uncreated.

It is established that Allah, glory be to Him, is qualified with the attributes of love, pleasure, loathing, descending, giving life and death, displeasure and He is greatly delighted with the repentance of His slave; and that Allah, far is He removed from every imperfection, will be seen by the believers on the Day of Judgment with their own eyes, as signified in many verses and authentic *Ahadeeth* (traditions). These attributes and the like them of are not figurative, but actual and real, as confirmed by the Book and the Sunnah. Allah the Exalted says:

"Say, 'He is Allah, the One. Allah is As-Samad. He begets not nor is He begotten. And there is none like unto Him'."

This is our conviction which we uphold in obedience to Allah respecting His names and attributes without specifying, ascribing human characteristics to, depicting nor denying any of them. Allah says: ***"There is nothing like unto Allah; and He is the All-Hearing, the All-Seeing."***

We bear witness That Muhammad is His slave and Messenger to both jinn and men, and that he did convey the Message, accomplished the duty which was committed to his trust, guided his *Ummah* (nation) sincerely and kept striving for the cause of Allah till Allah has completed the religion by him. Allah says:

"Today I have completed for you your religion, and perfected my favor upon you, and accepted for you Islam as your religion."

Then Allah took him to Himself and made him join the highest company in Paradise. He departed this world and its people, of whom none shall attain belief until and unless he makes his wishes subservient to the Message he (Muhammad) came with, and until he becomes dearer to him than his own self, his sons and all mankind. Loving the Messenger means obeying his commands, believing his statements and avoiding his prohibitions. It also means that Allah be worshipped only by the acts of worship that he legislated. While the Messenger of Allah should not be extolled, excessively adulated nor be elevated above the level on which Allah has placed him by means of supplicating him or seeking help or relief from him. The Messenger of Allah said: ***"Du'a (supplication) is worship."*** And he said: ***"Indeed, I am not the one to call for help; Allah, glory be to Him, is the One to call for help."*** Calling the Messenger of Allah for help, say nothing of seeking it from the other pious people, is tantamount to *shirk*, or an act of polytheism. Similarly, attaching the heart to other than Allah, the Exalted for receiving benefit from or warding off evil by them independently, or by holding them as intermediaries between them and Allah. [Attaching the heart to pious people or jinn by committing their affairs to them, turning to them for help, sacrificing animals for them for having their needs fulfilled or receiving relief constitute ascribing partners to Allah, be it mysterious combination of words, or litanies; which is *shirk* and misguidance of which Allah sent down no proof. Allah sent His Messenger to void and uproot such practices and to cleanse the hearts from infidelity. There is no strength nor power but in, or by means of Allah, the High, the Great.]•

We believe that the angels and the Scriptures of Allah are true, the Prophets are true; resurrection after death is true; Jannah is true and Hell-Fire is true. We also believe that the

Scale is true and the *Hawd* of our Prophet is true; whoever drinks from it shall never feel thirsty. Apostates and people of *bid'ah* or innovations in religious matters shall be debarred from it.

We believe in predestination and in its both good or evil consequences. We believe that intercession of our Prophet Muhammad and all the Prophets, peace be on them, and the pious people is true, but it takes place only with prior leave from Allah to the intercessor, and provided Allah is pleased with the one on whose behalf intercession shall be made. Allah the Exalted says: ***"Who is he that will intercede with Him except by His permission?"***

And He says:

"They intercede not except for him with whom He is pleased."

And that our Prophet is the first intercessor and the first from whom intercession shall be accepted; and that there are privileges of intercession which he alone is distinguished with; first of which for proceeding with the Final judgment (between mankind) which is called in the Qur'an as *al-Maqam al-Mahmoud*, for which all the Prophets and Messengers shall regard with unenvious emulation. Of such privileges also interceding for delivering from the Fire those who entered Hell-Fire, and admitting them into Jannah after they have been purified.

We believe that the best of generations are those who gathered around the Messenger of Allah believing in him; they are his companions, then those who followed them with piety, as the Prophet said: ***"The best of generations is mine, then those who succeed them then those who succeed them."***

We also believe that the best of speech is the speech of Allah, and the best of guidance is the guidance of Muhammad , and the evil of all (religious) matters is innovations (*bid'ah*), and every *bid'ah* is misguidance.

Had it not been for the fear of prolixity; we would have supplied for each issue of the above a proof from the Book of Allah, the Sunnah of His Messenger and the unanimity of the pious predecessors.

We ask Allah the Exalted to guide us to His straight path, and accept all our deeds and our statements, protect us from the misguiding afflictions, the hidden or manifest thereof, and make us steadfast on our faith that we may die as Muslims. O Allah! exalt the renown of Muhammad and his family and grant them peace and blessings .

This is the Salafi conviction which is written by Shaikh Muhammad at-Tayyib bin Is'haq al-Ansari, in Madinah, in 1358 AH, who died on 7.6. 1363 AH., as an exhortation for himself and his Muslim brethren. May Allah grant him His mercy.